

Catch the Breeze!

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CATCH THE BREEZE!

Ibn Abi ad-Dunya narrated that Maalik Ibn Dinaar and also Mujaahid said the following statement in one chain, and actually this statement is said by more than these two. With a slight variation, you will find al-Hasan al-Basri, Abu Bakr al-Muzani and others said it. The statement is not a day passes by which does not say O son of Adam I have come to you today and I will never return until the Judgment Day, so be careful of what you do during my stay. When that day passes and leaves and it is done with, it is folded up and sealed, never to be reopened again by anyone until Allah reopens it on the Judgment Day. In another statement, al-Hasan al-Basri compared the days like guests. He said the days say O son of Adam I am your guest and guests always leave thanking or vilifying you. They either say he is generous or cheap, they speak good or bad about you. And likewise the days and nights are just like that, meaning they will either testify for you or against you.

Understand that the night and day are like two treasures chests. Be careful what you do with them and be careful how you spend them. Take care of them like you would take care of a treasure. It is as if you were made up of time. Time is your capital and investment. Time is days, days are your life and life is like road, it will either take you to Jannah or to Jahannam wal-'Iyaathu Billah. Nights and days are for worship but more so the nights, and the days are for the market place.

One time I went with Shaykh Ibn Qa'ood to do Hajj with him. May Allah raise his ranks to Jannah, a true Imaam of our time who spoke the truth. He was among the official 'Ulamaa of Ifta years and years ago, actually it is so far back that I do not think anyone here was born when he was in the official Ifta group. He spoke on some matters and then resigned from the Ifta, or more accurately put he was forced to resign. Many say where are the 'Ulamaa that speak the truth? Alhamdulillah as bad as the situation is, this Ummah has righteous 'Ulamaa but the problem is where those people are looking for them. They are looking for them in the wrong places because they are rejected from satellite channels. They are sidetracked and imprisoned by governments who put them down and crush them and promote other ignorant heads, and unfortunately the masses of the Ummah lost the scale of how to find out the genuine 'Ulamaa from the fake ones.

As to Ibn Qa'ood Rahmatullahi 'Alayhi, one of the matters he spoke about back in the days was TV. Back in the seventies and eighties the TV in Sa'oodiyyah was filth, polluting the pure lands of the Haramayn. When we were in Madinah in 1979, I remember it and I recall it very clearly, we were leaving the Haram one day as we did every single day Alhamdulillah Rabbil-'Aalameen. The market was right outside the door unlike how it is today, we walked by the shops and we passed by TV shops that had TVs displayed all throughout the store. They had them on the only government channel they had and it was the only channel in the whole country. In 1979, I remember one day we were walking out of the Haram and it was Donny Osmond on their TV. The TV and the situation of the TV was one of the reasons why

the 1979 massacre in Makkah happened, that is one of the reasons Juhaymaan mentioned. So to diffuse the situation, the king had a meeting with the high 'Ulamaa because people listen to the 'Ulamaa. He said wal-Hamdulillah we fixed the TV and now it is Da'wah oriented, to convey it to the 'Ulamaa. It was total silence but then the lion, may Allah raise his rank to Firdaws, had to roar. Ibn Qa'ood got up and said no that is not true, and that was the point that started the feud.

The point of mentioning this is when I did Hajj with him, I was sitting by him one time and a man came to him and asked him. He said Shaykh what is the ruling on TV? The man appeared to be a normal person, he was not a Taalib 'Ilm where the Shaykh would go into details so the Shaykh kept it clear, brief and short in a way the man will understand it. And this pertains to our talk today, that is why I mention it. He said is there anyone with his right mind who knows that his every heartbeat, every exhalation and inhalation, every one of those is counted and fixed, does anyone who realises that wastes his time on any of that filth?

All those statements I mentioned to you by al-Hasan al-Basri, Mujaahid and others, that pertains to regular days. Normal days are precious to a believer, now take it a step further and imagine how valuable it is when the reward is multiple folds like the days we are in today.

Allah gave some months more merit, priority and grace over others months. Look at the four months of al-Ashhur al-Hurum (الْأَشْهُرُ الْحُرُمُ).

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ
السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ ۚ فَلَا تَظْلِمُوا
فِيهِنَّ أَنْفُسَكُمْ... ﴿التوبة: ٣٦﴾

Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them. (Surat at-Tawbah: 36)

Out of those, a second level is ash-Shahrul-Haraam (الشَّهْرُ الْحَرَامُ).

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ... ﴿البقرة: ١٩٧﴾

Hajj is [during] well-known months. (Surat al-Baqarah: 197)

We have twelve, then four out of that, and then out of that is Dhul-Hijjah.

And the best month beyond a doubt is:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ... البقرة: ١٨٥ ﴿﴾

The month of Ramadhaan [is that] in which was revealed the Qur'an. (Surat al-Baqarah: 185)

Likewise, some days are better than other days and the nights have merit and priority over the days in matters like Qiyaam.

For example, an oath was given by the ten days of Dhul-Hijjah:

وَالْفَجْرِ ﴿١﴾ وَلَيَالٍ عَشْرٍ ﴿٢﴾ وَالْفَجْرِ ﴿٣﴾

By the dawn. And [by] ten nights. (Surat al-Fajr: 1-2)

And the night of Laylat al-Qadar is better than a thousand nights.

Now we are in Ramadhaan and now it is time to catch a whiff of that Ramadhaanic breeze that will not give you a cold, rather it will make you among the most successful there are. What are you talking about Ahmad? A whiff and a breeze, what is that? Let me repeat that. Catch a whiff of that Ramadhaanic breeze that will not give you a cold, rather it will make you among those who will never be wretched. You know how there is a saying when one is in a room temperature and their hair is wet or they are sweating in the gym, they say do not go outside because you are going to catch a cold or you are going to catch your death of cold (especially in our cold weather here). In a Hadith, the Prophet sallallahu 'alayhi wa sallam compared the blessed days in general (like that of Ramadhaan or the first ten days of Dhul-Hijjah) like a breeze, like a whiff. It is like catching a whiff of perfume, smell it while it lasts because it is soon going to go away. It is like a cold breeze passing by you, within seconds it is going to leave.

This is not going to give you a cold or death. It is going to make you among the happiest there ever was and among those who will never be wretched because the Prophet sallallahu 'alayhi wa sallam said in an authentic Hadith in at-Tabaraani, on the authority of Muhammad Ibn Maslamah that the Prophet sallallahu 'alayhi wa sallam said:

إِنَّ لِلَّهِ فِي أَيَّامِ الدَّهْرِ نَفَحَاتٌ...

Nafahaat (نفحات) means breeze, whiffs.

...فَتَعَرَّضُوا لَهَا...

Subject yourself, throw yourself at the wind, extend your arms at the wind.

...فَلَعَلَّ أَحَدَكُمْ أَنْ تُصِيبَهُ نَفْحَةٌ فَلَا يَشْقَى بَعْدَهَا أَبَدًا

He will never be among the wretched if he catches one of those whiffs.

That is in days where there are multiple folds of Ajr, like that which we are in today (like Ramadhaan, Dhul-Hijjah and Laylat al-Qadar).

A righteous, wise man was once in a funeral procession and he said to the other man next to him, this man that is dead, if he comes back to life, do you think he would do good and better or what do you think he would do? So the other man said of course, there is no doubt about it. He would come back and do better and at least he probably wishes to wake up and do two Rak'aat and then die again. The first one who asked said if it is not him then let it be us, meaning let that be a lesson to us.

When you are overcome with laziness and habits that deter from Ibaadah or the devils of humans and the Jinn that become a barrier from catching that breeze, then resist and revolt against it. We have a solution to every matter in our Deen, our Prophet sallallahu 'alayhi wa sallam did not leave us barbarians. Each one of the solutions to these problems (laziness, boredom or devils of the humans and the Jinn), you could talk about for Halaqaat.

For example, when the Prophet sallallahu 'alayhi wa sallam used to get up at night and pray Qiyaam at-Tahajjud, he would start off with two preparatory Rak'aat. Before you work out, when you want to weight lift and when you want to jog, they tell you to stretch out because you are going to pull a muscle. Likewise, you do not want to pull a heart or a soul muscle. The Nafs (the self, the soul) struggles at times to do these ordains and we struggle to do the Nawaafil (the extras). You overcome boredom and laziness by knowing the rewards for all that. Learn about the lives of the Salaf and the examples of the lives of the Salaf. Have righteous friends to compete with and remind each other. Know that the opportunity in this life is very short.

Al-Hasan al-Basri said whoever wants to compete with you on matters of the Deen, go for it and take the challenge. If it is a matter of this Dunya, then throw it in his face and walk away. In this month and time, surround yourself with those who you see are better than you. You do not have to necessarily tell him I am competing with you but take it as a competition.

...وَفِي ذَلِكَ فَلَيْتَنَافَسِ الْمُتَنَافِسُونَ ﴿المطففين: ٢٦﴾

In that (the matters of the life after) let the competitors compete. (Surat al-Mutaffifeen: 26)

Wallahi it is a race to Allah. Wuhayb Ibn al-Ward said if you can be the first in the race to Allah, be so. Shams ad-Deen Muhammad Ibn Uthman at-Turkistaani said I never heard of anyone doing any matter of worship, except that I did like it or more.

ما بلغني عن أحد من الناس أنه تعبد عبادة إلا تعبدت نظيرها أو زدت عليه

They asked Naafi' how was the life of Umar in the house? Tell us how his life was. He said in his house it was Wudhu and Salah, and in between that it was recitation of Qur'an. When the son of Umar (Abdullah Ibn Umar) used to miss one Salah in congregation, he would fast the following day, free a slave and pray all night. Did you hear that? If he missed a Salah in congregation, and you know Ibn Umar he had to have missed it for a legitimate excuse. These are supreme people who have supreme goals and hold themselves to a high standard.

The point to take away in your pouch today is to understand and comprehend what I advised you, and Allah is my witness that I need this before anyone else. I am only reminding myself speaking out loud, that is all I am doing in reality. Time is more precious than gold and wealth. Some of the Salaf were more generous with their wealth than they were with their time. We have an entire Surah (al-'Asr) to cherish time. That is in normal days so imagine that it is blessed days like these. Days where a deed is worth not between ten to seven hundred, the Prophet sallallahu 'alayhi wa sallam said deeds are worth folds of ten to seven hundred except Siyaam, so it means over seven hundred Inshaa Allah. Whatever interferes in taking you off the course of Ibaadah, Islam left us a solution on how to deal with it. Warm up for Ibaadah. Remember death, it will kill boredom. Listen to snippets of the lives of the Salaf and those we mentioned, it will overcome laziness. Islam left you a solution for everything.

Last year Ramadhaan it was the year of 1433 Hijrah, today it is 1434. Time flies like an arrow and before you know it, it is going to be 1435 (that is if we reach it). And before you know it, we are all going to be in al-Ghayb. Prepare for it, it is a time to prepare for it.

In conclusion, I will leave you with a fact that I find astonishing. Intend and strive with your deeds completely for the sake of Allah. Your life for Allah and your intention for Allah, and you will get the best of both worlds. That is a fact and a promise. It is like you going to a store to buy something.

...وَلِلَّهِ الْمَثَلُ الْأَعْلَى... ﴿النحل: ٦٠﴾

And Allah has the supreme examples. (Surat an-Nahl: 60)

When you walk in to buy that matter, you go in to buy one. They tell you today we have a special, you buy one and you get one free. And of course I will say again, Allah has the supreme examples. That is how it works in matters of the life after. Are you making this stuff up Ahmad? Our Qur'an told us.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً ۖ
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿النحل: ٩٧﴾

Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do. (Surat an-Nahl: 97)

Listen carefully to the translation. Whoever does deeds rightfully (male or female) while he or she is a true believer, verily they will have a good life:

حَيَاةً طَيِّبَةً

It means provisions in this life. It means contentment in this life. It means matters of this life. Does it stop there? No.

وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

And We shall certainly pay them a reward in proportion to the best of that which they used to do. That part of the verse means Paradise and the Hereafter, so you get the best of both. Intend for the sake of Allah and let your life revolve around Allah, and you will get the best of both worlds. You will get a freebie and Allah started with the freebie, and then mentioned the ultimate goal (the Akhirah).